Introduction

"All Praise be to Allaah, Who has revealed the Book to His bondsman and has not placed any crookedness in it. He has made the Book firm so as to warn of a severe punishment and to convey glad tidings to the believers who do good works so they shall have a splendid reward." Peace and Salutations upon whom Allaah favoured with abundant good and great virtues. The significance and greatness of the Qur'an is so blessed, that it is the best of Books revealed via the best of angels to the best of mankind.

اما بعد

Verily the Noble Qur'an is a banquet of Allaah in His land and His words to his slaves. As time began to pass, Muslims in the East and West became concerned regarding the Qur'an. Then some of them commentated upon its verses, extracted laws, pursued the peculiarity of its words, discussed the reasons for the revelation of the verses, that which is محكم منها (clear in it), المتشابه (unclear in it), ناسخ (that which abrogates) and منسوخ (the abrogated). They were so precise that they knew which verses were revealed in the night and which in the day, which when travelling and which when settled in a town. Among them were those who had compiled an index for its words by turning to those who had obtained the number of the words and letters long before the invention of counting instruments.

And when Allaah had favoured me with the recitation of the Noble Qur'an, I had experienced what most huffaaz experience at the time of memorizing (i.e.) the difficulty in distinguishing between the mutashaabih (similar) verses. And most mistakes of the huffaaz occurring, was identifying between the mutashaabih verses (i.e. those verses in which some of it resembles some). And none are safe from this except whom Allaah (سبحانه وتعالى) grants a strong memory, or who strives in mastering those mutashaabih (i.e. those verses in which some ayats of it resembles others) which were difficult to memorize. There was

a desire within me, to be of some service regarding the Noble Qur'an even though it be with a little sacrifice. I had then sought divine assistance of Allaah (عز وجل) in compiling such a book in which all the words of all the mutashaabih verses of the Qur'an will be gathered.

Before commencing this action, I had sought guidance from those who were interested in the Book of Allaah. They then encouraged me to continue cautiously in the execution of this action. I sought assistance from Allaah (تعالي) and completed the compiling and preparing of the mutashaabih verses in the year 1408 hijri. And my desire was not to print it, but to give copies to all those who needed it, except that some brothers had requested me to print it so that the general masses could also benefit can be. I specified the quantity of books for printing and named it "Guidance for the perplexed in similar words of the Qur'an."

Whatever is correct therein is from the kindness and favour of Allaah. And whatever mistakes I have made is from myself. And I beseech Allaah (عز وجل) that He benefits me and the Muslims with it and makes it solely for His sake, and that He forgives my parents by means of it.

Author

Importance of recognizing and memorizing the Mutashaabihaat

It is necessary for the one who recites the Noble Qur'an that he strives in its memorizing and continues upon that because of what Nabi (صلى الله عليه وسلم) had mentioned: "Be watchful

towards the Qur'an because verily it is quicker to escape than a camel from its strings."

And that which facilitates easy memorizing without mistakes for the reciter is the memorizing of the Mutashaabihaat (similar verses) in the Noble Qur'an, and the recognizing of its occurances in the Noble Qur'an. And there is no doubt that the expert in the memorizing of the Book of Allaah will be more superior in status on the Day of Judgement than the one who errs in it. Because *Rasulullah* (صلى الله عليه وسلم) *has stated in a Hadith which Imaam Muslim (رحمة الله عليه) had recorded in his Sahih: "The one who is well versed in the Qur'an will be in the company of those angels who are scribes, noble and righteous, and the one who falters and has to exert himself in reading the Qur'an, gets double the reward."*

Commentating on this Hadith, Imam Nawawi said, that the one who is well versed refers to that person who is proficient and complete in its recitation. He does not hesitate, nor is there any difficulty upon him because of the excellence and perfection of his memory.

Qaadhi has said: The meaning of one being with the angels is possible, that for Him in the aakhiraat will be such status that one will be a companion for the angels who are scribes, and it is also possible that what is meant is, that he does the same action as them and treads their path. As for the one who falters in reciting it, this refers to those who repeat its recitation due to weakness of memory, then for that one is double reward. One reward for reading the Qur'an, and one reward for the effort involved in its recitation.

Qaadhi and others from the Ulama have said: "It does not mean that the one who falters, for him is greater reward than the one who is well versed in it, instead the one who is well versed is more virtuous and more rewarded, because he will be with the Angels (Scribes) and for him are many rewards. And this status

has not been mentioned for any one else. How can it be that person who does not devote himself to the Book of Allaah, its memorizing, perfection, abundant recitation and its narrations be joined with him?

Methods used in the book's compilation

1. First I gathered all the Mutashaabihaat (similar verses) of the Noble Qur'an taking into consideration the sequence of surahs of the Qur'an, spreading the similar verses in every surah, starting with surah (البقرة) until the last surah in the Qur'an. This way was superior to the way that considers the sequence of the الحروف الابجدية (alphabetical sequence) because; the reciter could search and obtain the intended verse quicker and more easily.

2. Thereafter, I put all the verses which resemble one another in groups. And each group was given a title of what it contained. Until the reciter was able to compare between the similar portions in every group. In this way the distinguishing and preservation was made easy.

   Here is an example were the distinguishing between resembling verses are difficult for the reciter. Allaah (تعالى) mentioned (هدى وبشرى), (هدى ورحمة) and (هدى ورحمة وبشرى) in three different verses in the Noble Qur'an.

   I placed the 1st mutashaabih (هدى وبشرى) in a group which was titled (هدى وبشرى). This group contained all the verses in which the words (هدى وبشرى) were mentioned in the Qur'an in the same sequence of its being mentioned in it. I then did same for the second and third groups. i.e the mutashaabih (هدى ورحمة) and (هدى ورحمة وبشرى), and all the verses containing these words i.e. (هدى ورحمة) and (هدى

ورحمة وبشرى) were put into two separate groups under their respective titles (هدى ورحمة) and (هدى ورحمة وبشرى).

I had taken great care in making sure that all the groups had been completed by including all the similar verses in the Noble Qur'an in the same sequence as they were mentioned. By doing this, we were then able to find that the mutashaabih (هدى وبشرى) was mentioned once before (هدى ورحمة), and that (هدى ورحمة) was mentioned once before (هدى ورحمة وبشرى) in the Qur'an.

3. In the case where one word from the mutashaabih (similar) verses was mentioned in many places in the Qur'an, a different method was used. I sufficed by separately mentioning this verse together with the reason of the differences occurring between the specified verse and the remaining verses. An example of this is where Allaah (تعالي) mentions in (سورة اعراف)verse 79, (لقد ابلغتكم رسالة ربي). The word (رسالة) is mentioned in singular form, and in other verses of the Qur'an the plural (رسالات) is mentioned. In this case I only mentioned verse of (سورة اعراف) and noted the reason of it being in singular form. However, sometimes I did deviate from this method either due to fear of confusing the reciter, or because of there being too few similar verses to discuss with the verse under preview.

4. Sometimes I was forced to place the verses in which some of the letters differed, under one group, because of my desire not to lengthen the book. For example: Allaah (تعالى) mentions (والساءة لاريب فيها). I placed this under the title (وان الساعة لا ريب فيها), because it was of importance for me to explain that here, there are (only) three Mutashaabihaat

(similar verses) i.e. (ان الساعة لآتية), (وان الساعة لا ريب فيها), and (وان الساعة اتية لاريب فيها).

5. In this the book I did not mention the end of the verses which are similar to one another. For example: (ان الله غفور رحيم), and (ان الله كان غفوراً رحيماً) because of its abundance so that the book will not be lengthened and become a dictionary like others besides it.

Books in which the Mutashaabihaat were gathered

Prior to me gathering the Mutashaabihaat, I was not informed of any book previously compiled regarding this subject matter. However when I had decided upon the nature of this book, I had endeavoured to come across some books in which the Mutashaabihaat were gathered, out of fear of there being no need for the compilation of this book. Regarding this subject matter, I had only come across two books even though I was certain that there were other similar books. However it became evident that they were either unknown or not discussed.

The First Book: ((سبيل التثبت واليقين لحفّاظ كتاب الله الكريم))
"The method of confirmation and verification for the Huffaaz of the Noble Qur'an" by the author Sheikh Safi ud Deen

I did not come across any copy of this book except in the library of The Haram Shareef in Makkah Mukarramah and at the time it was not being sold in the general book stores. However, the author (may Allaah reward him) began donating a copy of it to those who desired in its acquisition. And after examining the book in the library of The Haram Shareef, the following observations became evident to me:

1. The Author had mentioned some of the المتشابه الموضعي (verses having similar topics) together with the المتشابه اللفظي (verses having similar words.

For example: The verses
(اذ قال لابيه وقومه ما هذه تماتيل التي انتم لها عاكفون) and
(اذ قال لابيه وقومه ماذا تعبدون) in the Qur'an was mentioned.

2. The Author mentioned some of the verses because of the resemblance of some of the words in it, even though it was not ambiguous upon the Huffaaz. For Example: The verses in Noble Qur'an which contained the words (عذاب غليظ) were mentioned i.e. (ولنذيقنهم من عذاب غليظ), (ومن وراءه عذاب غليظ) and (ثم نضطرهم الى عذاب غليظ) in the book although there may have been no need for it because of it not being difficult upon the reciter.

3. The author did not categorise the verses which were mutashaabih (i.e. similar to one another), nor did he clarify the place of the mutashaabih (similar verse) in the manner that I had adopted in this book. Instead, he had continued to note the Mutashaabih Ayaat (similar verses) in the sequence of it's occurrence in the Qur'an. This did not serve the purpose for which the book was compiled.

   For example he mentioned all the verses in the Qur'an containing the words (يبسط الرزق لمن يشاء).

   From the beginning, he mentioned the verses with (يبسط الرزق لمن يشاء ويقدر), thereafter the verses which contained (يبسط الرزق لمن يشاء من عباده ويقدر) were mentioned. This only enabled the reciter to distinguish between every mutashaabih and recognize the number times every mutashaabih (similar verse) was mentioned separately.

4. There was not deficiency in gathering the المتشابه اللفظي (verses having similar words) in the Qur'an.

The Second Book: ((التسهيل فيما يشبه على القارئ من آى التنزيل)) شرح
للامام السخاوي ((هداية المرتاب وغاية الحفاظ والطلاب))مطومة

This book was printed and sold in the bazaars which I loved to purchase. (Firstly to study a correct explanation from the great efforts made in its commentary), and to clarify whatever was obscure and ambiguous.

Many times those two books did not rectify the verses which Imaam Sakhaawi (May Allaah Ta'aala have mercy upon him and grant them both abundant reward) did not raise. And after reading the المنظومة (treatise in verse) and شرح (explanation), I observed the following:

1. The commentaries or classification of most of the معين متشابه (specified mutashaabih) was mentioned without its المناظرالمتشابه (similar mutashaabih). And because of that, the chance of accurately tracking the المتناظر المتشابه (different/opposing mutashaabih) as well as recognizing its occurances in the Qur'an, so that the memorising and being able to return to it at the time of need was lost. Instead, the purpose of the compilation of the book was lost.

2. Sometimes the accurate specifying of the mutashaabih (similar verse) was incomplete. He had only mentioned two mutashaabih (similar verses) without the remainder. And the following table shows some of the المتشابه المنصوص عليه (referred specified similarities) in the المنظومة (treatise in verse) or in the شرح (explanation) of theالمتشابه المناظر (similar mutashaabih), and the one mentioned in the المنظومة (treatise in verse) or its rectification in the شرح (explanation).

المتشابه الغير المنصوص عليه	المتشابه المنصوص عليه بلمنظومة	مسلسل
يبين الله آياته للناس، يبين آياته للناس	يبين الله لكم آياته	1
أطيعوا الله ورسوله	أطيعوا الله وأطيعوا الرسول أطيعوا الله و الرسول	2
أولم يروا , أفلم يروا	ألم يروا	3
ما تبدون وما كنتم تكتمون	ما تبدون وما تكتمون	4
اذ قال موسى لقومه, قال موسى لقومه, و قال موسى يا قوم	اذا قال موسى لقومه يا قوم	5
فلما جاءتهم البينات	فلما جاءهم البينات	6
وقال الكافرون, وقد وردت مرة واحدة بالقرآن	فقال الكافرون, وقال الكافرون	7
فقال الملاء من قومه, قال الملاء الذين استكبروا من قومه	فقال الملاء الذين كفروا من قومه	8
هزوًا ولعبًا	لهوًا ولعبًا	9
مغفرة واجر عظيم, مغفرة واجر كريم	مغفرة واجركبير, مغفرة ورزق كريم	10

3. The verses which were not difficult for the reciter which I think should have been mentioned in its context were stated. For example: He mentioned the following verses from the Qur’an. (من ذكر أو أنثى, فان توليتم, في شقاق بعيد, وما تفعلوا من خير).

4. Haafiz Sakhaawi (may Allaah Ta'aala have mercy upon him) did not insert all of the mutashaabih (similar verses) of the Qur'an in the المنظومة (treatise in verse).And after I had joined the المنظومة (treatise in verse), شرح (explanation) and this book, I found that this book had increased by half which was contrary to it being a book of easiness.

   The متن (text) of the المنظومة (treatise in verse) was not accurate in the Mutashaabihaat verses and did not match the متن (text) which was revealed. And the شارحان (two explanations) had certainly exposed that in several places.

   For example: They had made rectifications upon the author of المنظومة were Allaah Ta'aala mentions (وشروه بثمن بخس دراهم معدودة) despite there being no resemblance at all with (ايام معدودة) or (ايام معلومات). Like how they made rectifications upon the author of المنظومة were Allaah Ta'aala mentions (لعلا بعضهم على بعض) with (لعلا هدى مستقيم)

5. For beneficial conclusion, I had removed the errors of the commentators in the two verses and gathered both of them together under one subject. And they are as follows:

موضوع المتشابه	اسم السورة	رقم الاية
كل نفس ما عملت	آل عمران	30
وما خلقنا السموات والأرض	الاحقاف	5

After this introduction, I do not claim for myself that whatever I have mentioned in this book is correct, just like how I do not claim that all of the Mutashaabihaat of the Qur'an have been gathered. Whichever critic looks at this book, the reason for the faults and numerous deficiencies is because certainly the wisdom of Allaah (سبحانه وتعالى) demands that the only perfect book is His Noble Qur'an. This is because of what is mentioned

in (لايأتيه باطل بين يديه ولا من خلفه تنزيل من حكيم حميد). *"Falsehood from the front nor the back can come to it. It was revealed from The Most Wise, Most Praised."*

وصلى الله نبينا محمد وعلى آله وصحبه وسلم. سبحانك اللهم وبحمدك اشهد ان لا إلاّ أنت أستغفرك وأتوب إليك.